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We may be permitted to state that the views of our contributors and correspondents do not necessarily reflect the policy of the Wednesday Review.

EDITORIAL NOTES.

Legislating in haste is as unwise as marrying in haste. Repentance at leisure in either case is quite useless. You can no more easily get rid of a bad piece of legislation than a bad wife. We are inclined to tender to Mr. Bonar Law the famous advice of Punch and tell him, don't. Egged on by the Montagu clique, the leader of the House has bravely declared that he would see the Indian Reform Bill through as quickly as ever he can. A conclave of wiseacres, all of them being members of the mutual admiration club of which Mr. Montagu would seem to be the Perpetual President, have cried in chorus, let us have the bill, instanter and Mr. Bonar Law echoes the cry loyally in Parliament. In England a number of Fat Boys in politics are very much in evidence and are having a high time of it. Though they have not succeeded in making the flesh of British statesmen creep, they are holding out terrors of sorts to them and the fears of some leading British politicians have been worked upon by the Fat Boys to such a pitch that they are ready to believe in any wild alarmist story about India which may be served up to them. The Fat Boys have started the canard that if the bill is not an act before Christmas they may look out for a volcanic eruption in India. If such a story is constantly dinned into one's ears it gets on one's nerves and we may readily see why the British statesmen who have been concerned in some capacity or another with the reform bill are anxious to be rid of it, so far as they count, at the earliest possible opportunity. That accounts for the unseemly haste with which the reform bill is sought to be hustled through Parliament. The very idea that so far-reaching a measure should be rushed through Parliament, must make impartial observers pause and reflect if the British Cabinet is doing the right thing by India. It does not matter to us one way or the other if the bill as it is, is passed before Christmas or sometime early next year. Delay or haste will not soften the objectionable features of it. But we feel constrained to disabuse the notion that if the bill is not passed immediately India will raise in rebellion against British Rule. Bill or no bill, there is not the slightest ground for such a fear. It is simply a panic engineered by those who, for some reason or another, the good of India not being among the number, are bent upon seeing that that the Reform Bill becomes law without loss of time. On the contrary if the bill is passed, it may deepen the discontent of those whom the British Government are obviously afraid of offending.

The discussion in the House of Commons on the motion brought by Mr. Steward urging the post-

ponement of the consideration of the Reform Bill. showed that so far, at any rate, as Indian affairs are concerned it is not blessed in its leader. Very cogent reasons were advanced for the postponement, the chief of which being that only a short time has elapsed after the Joint Committee's report was published and there has been no sufficient interval for considered judgment by the public both in India and in England on the recommendations of the Commitee. Sir Edward Carson in supporting the motion pointed out that in view of the great importance of the Bill and the necessity of every-body approaching its consideration in a friendly sympathetic spirit and in order to meet the wishes of a large mumber of members there must be a postponement. But, all that Mr. Bonar Law could say in support of haste was that though he had received many representations urging postponement he emphasised the importance of there being no delay. That is curious logic. The leader of the House must be in a queer state of mind when he makes it up against many representations to the contrary. So that it would appear that if Mr. Bonar Law should be got to postpone the consideration of a measure, all that needs to be done is to get up a number of representations urging its immediate adoption. For the first time, we believe in the British Parliamentary history we have a leader who goes by the rule of contraries. But then, what is Mr. Bonar Law's reason for showing scant consideration to the representations of so many members of the House of which he is the leader? He contended that the Bill should be passed in both the Houses if humanly possible, before the meeting of the Congress which he described as the big meeting in India on the 26th December. That itself will show up Mr. Bonar Law's utter ignorance of the trend of events in India. Everyone knows that the big meeting on the 26th December will be of the irreconcilables who have stuck to the opinion that the Reform Bill is unworthy of being offered by England and of acceptance by India. That view will only receive further strength at the hands of the Nationalist Congress and if Mr. Bonar Law should expect that the passing of the reform bill helter-skelter before that date will appease the political appetite of those who might muster strong at the Congress, he will find himself very much mistaken. All that he could expect from such a procedure would be a shower of abuse from the Nationalist leaders for rushing with a bill which has intensely displeased them. He will receive small thanks for his pains and if Mr. Bonar Law should be so solicitous of the good opinion of the big meeting on the 26th December he would be well advised to take Sir Edward Carson's hint and keep quiet till the recommendations of the Joint Committee have been sufficiently considered by responsible public opinion in India and in England.

Lord Curzon's reading of the situation in Egypt is nearly correct. He attributes the unrest to the high cost of living, but he contended that it was being exploited politically. He is right in his surmise that foreign socialists were taking no small part in fomenting discontent. The Milner Commission is expected to diagnose the situation and prescribe remedies. One of the objects of the commission relates to progressive development of self-governing institutions, but as Lord Curzon pointed out the agitators deliberately ignored it. A similar thing is happening in India where interested agitators are never weary of spreading the false belief that the British Government are out to bleed India white and till it is bundled out bag and baggage there will be nothing left to India to live upon. Ever since the boycott agitation was started in Bengal a party of agitators have been doing their best or rather worst to spread the belief among the masses of the population that all its troubles are economic and the root cause of them is the presence of a Foreign Government. When once such a belief is started it is easy work to misinterpret every measure of the Government as being specially designed against their freedom and it is not in the interest of the alien Government to do anything which would conduce to their welfare. The politically-minded both in Egypt and India seem to be cast in the same mould and Lord Curzon's analysis of the situation in Egypt would equally apply to India. Here also the foreign socialist is at work and it is notorious that a class of political agitators in this country have linked themselves with the worst and the most unstable elements in British politics and freely give out that it is these who will be the ultimate saviours of this country. From all accounts the socialism which finds so much favour in the eyes of the agitator from India is next door to Bolshevism. The lessons of Egypt ought not to be forgotten in India and Lord Curzon who is anxious to ease the Egyptian situation must show equal anxiety in respect of this country. He will soon have an opportunity to show it but will he take it?

For all that they have been able to achieve at the Labour Conference the representatives from India as they have styled themselves might have spared themselves the trouble of attending it. We have had occasion to point out that the programme drawn up for the Conference had no bearing on the conditions in India where labour is not an organised factor in the life of the people and where the problem is in no way as accute as it is in European countries and America. Probably the only thing that the Indians present at the

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Conference could do is to understand the several aspects of the labour problem in those countries and learn how the lessons from there can be applied in India for organising labour. For the rest they have not been given any appreciable part in the proceedings. We see that according to a resolution a labour office will be organised to sit permanently at the seat of the League of Nations that is to be, to discuss the international labour problems and on that office twelve Governments will officially be represented. But we do not see any mention of India among them. According to Reuter the representative of India, his name is not mentioned, contended that no decision could be made legally because the Council of the League of Nations had not yet pronounced any opinion in the matter of selecting the Governing body. The League of Nations is in a nebulous state for aught we know of it and it is strange that the Labour Conference leaders should be depending upon its verdict upon a matter concerning them. We are afraid the Labour Conference itself is in a state similar to that of the League. It would appear that the Washington Government have taken no official cognizance of it and it is there much as an uninvited guest. We do not except any great result from the sittings of the Conference and it is inexplicable why some people in India should have made so much fuss over it. Perhaps the epithet labour has such a fascination for them that they cannot meet with it without going into ecstacies over it. Except that the Conference has given an opportunity to a Parse agitator to pose as the champian of Indian labourers who do not know him, the Conference has not been of much use to India.

If the Scotsman in India looks forward to St. Andrew's day as an occasion for the foregathering of brother Scots the educated classes in India have learnt to look forward to it with equal eagerness. Thanks to the late Lord Dufferin who made the St. Andrew's day memorable for all India by his diatribe against the Congresss (old style) the occasion is looked forward to all over the country with great interest. Till recently the example of the great Viceroy was studiously followed not only by his successors on the Viceregal *gadi* but also by Provincial Governors and the lessrs lights of the official hierarchy and pronouncements are made on Indian politics according to the political leanings of the speakers. In giving the toast of 'the Land we live in' brother Scots would survey Indian mankind comprehensively and deliver themselves of their sentiments towards it. It is not the canny Scot who is so much in evidence on such occasions as the official Scotsman who has his own views of what he ought to do as one of the ruling class. Since the outbreak of the war the St. Andrew's dinner was held in abeyance and it is only this year that Lord Ronalshay revived it in Bengal. Now that the traditions of the old days have been revived we may henceforth await the coming of the 29th November as eagerly as the Scotsmen in exile. Lord Ronaldshay who presided at the dinner at Calcutta spoke some sentiments which are apposite just now and which do credit to His Excellency. He pleaded for a better understanding between Englishmen and Indians for which he pointed out there were obstacles in the way which had to be removed. His Lordship said that the most paralysing of all the complaints was political myopia. It is so easy, he observed, to get snowed under by detail to lose sight of the wood on account of the multitude of the trees. That is just what is happening now. Either one fails to see the wood for the trees or fails to see the trees for the wood. That may be because the sense of imagination is lacking in some and overwhelming in others. For fortuitous reasons there are very few who have imagination in the requisite degree so that sentiment and practical sense may be mixed up in due proportions, so as to enable one to do his duties well in practical life. The complaint which Lord Ronaldshay refers to is more general and more pervading than His Lordship possibly thinks. It is, no doubt, hard to escape the complaint when forces so many and of such magnititude are operating against one who is anxious to do his allotted task. It has been taken for granted not by those who knew India but by those who do not know her that she is suffering from a multitude of melodies for which the Montagu prescription is the one remedy necessary and possible. When that is assumed, imagination comes in to magnify its proportions and one would wish, that there was not so much of it in high official circles. We would rather have back the unimaginative Englishman of old who went his daily round and did the common task without fuss than the highly imaginative successor of to-day who goes about romancing and prescribing remedies for diseases which do not exist.

We cordially welcome back to Trichinopoly Mr. S. K. Sarma B. A., B. L., who was sent by the Government of India to give evidence before the Currency Commission in England. Mr. Sarma does not expect much as the outcome of the labours of the Commission. It is not the fault of the Commission, though, and he is of opinion that the currency problem cannot be well solved with exclusive reference to India or England. It has to be dealt with as an International problem and only an International Commission can tackle it successfully. We expect to give in an early issue his ideas on the subject.

THE
Wednesday Review

WEDNESDAY, 3 DECEMBER, 1919.

STATE AID AND THE DEPRESSED CLASSES.

SOME of the interpellations and resolutions at the last meeting of the Madras Legislative Council relating to the depressed classes raise the issue, how far the State can go in elevating them. The problem is not quite so simple as it may look. The elevation of the depressed classes is a highly complicated problem. It is not exclusively social, economic, or religious; it is in fact all the three, with politics thrown in. Years ago it was the belief that the question was mainly in the domain of the social reformer and if he would succeed in inducing his fellows to move with the untouchables as they would move with any other of the castes, the problem would be solved. But in so far as the untouchables are concerned, the angle of vision has certainly widened. It is no longer looked upon as a matter of social reform. It is pointed out that it is economically unsound to keep a large fraction of the population in a state of depression without any hope of their rising in the social scale. It is argued that a panchama is not elevated by the mere fact of a brahmin condescending to shake hands with him or hobnobbing with him on a public platform Such superficial aspects of the question are either ignored are not thought of as much. The tendency at present is to tackle the problem in all its aspects. That is perhaps a juster and a more correct view to take of the responsibilities of those who are occupying the higher rungs in the social hierarchy towards their less fortunate brethren It is not enough that a panchama boy should have a school of his own to go to or he must have an occasional opportunity to come in closer proximity to an orthodox brahmin than his forefathers were permitted to. Nor is it thought enough to allot to him a few cents of land to call them his own so that the comfort of possessing property may raise him in his own estimation. While each of these is a desirable measure designed to elevate the panchama, each by itself will not solve his problem. There is one other aspect which ought not to be and cannot be ignored in whatever efforts we may make to ameliorate his condition. The question is not to be looked at only from the standpoint of the Panchama. It has also to be looked at from the standpoint of the other castes who are by no means unimportant factors in the situation. We have to insist on this circumstance being borne in mind by those who are anxious to work for the cause of the Panchama, that is, if we have to approach the problem as a piece of practical politics and not as an abstract proposition where theory alone will suffice. The interpellations and resolutions which we have referred to at the head of the article lead us to suspect that there is a greater tendency to attempt to solve the question as an abstract one, ignoring the practical difficulties in the way. We may state at once that we have no faith in a policy of *laissez fâire* in such matters The time-cure in respect of the elevation of the depressed classes may be believed in by those who are either indifferent to their claims or do not want to make any attempt in their generation or the theory that society will adjust and readjust itself according to the changing needs of the times and man's part in it is but small. Let us start with the proposition that hitherto no steady or honest effort has been made to raise the depressed classes from a state of abject servility and ignorance. Beyond stray efforts here and there by missionary bodies, Christian and other, the depressed classes have been left to take care of themselves. Let us also grant that the State in India which is peculiarly situated has not done or has not been able to do anything much in that direction. However, it is comforting that there is a general awakening to a sense of responsibility, not only by those who are more fortunately situated but also by the Government. The time is propitious for organised work in respect of it How far the State can go in that work is a question which needs some definite answer. Let us take as an example the social as well as the educational needs of the panchama classes. It is suggested that in the matter of supplying drinking water there ought to be no ban placed by the State or a local body on a panchama But the solution does not seem to lie in allowing him to drink from the same fountain as the other castes. It will be a social millennium, indeed, when the brahmin and the panchama will try their pot-luck together The day for it is not yet. It may be elevation on the one hand, but it will be needless and we cannot say groundless, irritation on the other. No social millennium must be aimed at by first breaking down the walls of orthodoxy by State regulation. We need not wait till they crumble down of their own accord or by the effect of time and change. It is necessary to hasten their crumbling, but it will be impracticable if not worse to compel others by legislation to pull down the walls which ignorance and superstition and even selfishness may have conspired in raising. If the State should aid in the elevation of the panchama it must keep clear off these pitfalls. Let every effort be made to elevate the depressed classes, but the way to their elevation does not lie through wounding the feelings of others.

THE MISAPPLIED SCIENCES.

By 'Workman'

The question has often been asked—what is the relation of Religion to Science?

Apparently the war has answered it once for all; and Hindooism has briefly summed up the relation when it Taught the action of the Trinity—'The Unseen but Felt' and that of the 'Seen'—The Four Great Castes, forming the 'Working Organistion' for procuring the necessaries of life, and rendering existence a thing of Beauty and a joy for ever.

In the Trinity we are introduced to the 'Creative Power'; that of the 'Preserver'; and the Power that 'Destroys'.

Science has endeavored to show who these in action affect the individual; and how he may be affected by what he thinks, and act, towards the mass of Humanity, of which he forms a working unit, so that he may preserve himself by the good will of the mass. This is Occult Science.* The Religions based on it show that as a man *thinks* towards others, so he sets up a current of Thought of a similar character towards himself, either resulting in attraction or repulsion. It is of first importance then, for the individual to know how to think; and to will the good; to know good from evil; and who, and how, to attract for a good object: and why to repel, as bad, the counsels and things that are harmful.

This is not so easy. For, what appears good, viewed from a small eminence of knowledge, often turns out destructive in the end, and could have been predicted with certainty, with the superior survey obtained from a mountain top or an Aeroplane!

It is not given us to know the thoughts of others, and they do not much matter till they resolve themselves into acts, for which the thinker is responsible to the mass.

But the power of good or evil thought makes itself 'felt' through the elepathic currents set in movement influencing minds; giving rise to feelings of an opposite polarity we call Love; from what preserves contact; and Hate which destroys it.

To preserve contact to work for a common purpose, calls for the exercise of the keenest wit constituting 'tact' This is the power at the bottom of 'work by the Co-operative system. The exercise of the wit to destroy 'co-operation' forms the basis of the agressive antagonism of selfishness, striving for supremacy by stirring up Hate and imputing the evil motive. We have had a supreme example of the last in the mentality behind the Germen purpose, and the strategy and tactics for carring it out.

In the Economic sphere of action Science reveals wonderful sources of Power, most useful for Production and Distribution of Food, the first necessary of Life.

Experience has taught Humanity that by the use of Mechanical appliances man-power may be increased and production cost per unit lessened, Also that by co-operative organisation and scientific direction, additional output may be gained per man employed, still further reducing cost of outturn. A larger population may thus be maintained from the same soil, with the same rations, or a smaller number supported with larger rations and more comforts. But what happens!

The Religions that have sufficed to teach the Individual his duties to the Neighbours, fixing him with distinct responsibility under the law of conduct, are thought to be of no account where masses associate together for any purpose! The primary instinct of destruction gets full play when, under cover of a mass movement, individual responsibility can be escaped, and Association leaders fail to control their members—perhaps imbuing them with wrong sentiments, stirring up. racial class hatered. This is the danger of all uncontroled Associations.

In the economic sphere of action, if things go wrong, it is from circumstances that are not always foreseen and provided for. Science or its application has perhaps not sufficed for the occasion. There has been a failure of the work organisation, or the regulation and control of its operation; and want of attention to some part, has upset the working of the whole co-operative machinery.

It is at such times, when the mass loses its head, that the responsible Scientific Leader, fully in the know, keeps calm, and if trusted, proceeds to repair damages.

To realise the action and reaction of the Spiritual and Material Sciences on one another is to be able to trace the common-origin of all Sciences to one source. And their application to the World's Work and its Government, for the Supreme Purpose of the Universal Good should be the Universal desire. But neither the Spiritual or the Material Sciences singly of themselves furnish a practical work lead.

Take love and hate as ruling, without Science to regulate their action. How do we know who or what to love or hate, and when and why? This is most important. For, the unscientific and trustingly ignorant may be worked on by the Scientist, to acquire control, through exciting the passions. The object may be good, but the method of realising it bad. The economic specialist is the all important agent here. God grant however, that the methods of applying his Arts are sound; and his Soul, that of the Sympathetic Workman, in showing the Way, to the workers.

* See "*Esoteric Christianity, or the Lesser Mysteries*" by Annie Beasant (Theosophical Publishing Society London, & Benares 1905.)

To know if the object is Good, it is necessary to feel that the Soul is in harmony with the business. But we may be run away with, by the excess of our Zeal, which hastens our pace out of all reckoning with the movement of the mass, the time or the occasion. This is a 'Spiritual Haste' that produces 'Economic Waste'; and is as bad as sloth and inertia, exampled in the Parable of the 'Buried Talent.'

Love is the attractive power of the World Magnet; inducing a following; and forming the delight of control on one side, and being controlled on the other. We are apt to be over zealous in the force of our Love of those who are near and dear; either from natural personal magnetism, or successful co-operation in the daily work. It has its dangers both spiritual and material. We are likely to be biassed by too concentrated Love for persons or things, and to be unjust in our judgments towards those at a distance; or to some of the members of our own family, or even our servants.

It happens to be a condition of existence that the means of subsistence can only be got by work. This is not a matter of sentiment but of necessity; and arrangements for conducting it are the business of experts, who organise systems and allot duties; either in the Home, the Field, the Factory, or the State.

Considering the delicacy of a vast co-operative System of work for a whole world, and the way it may be put out of gear by the caprices of ignorance and ill humour, we at once perceive the all important Scientific Good use of '*Hate*'. It is when Hate of any portion of Humanity, or its Ignorance of world conditions of work are employed to upset the whole great co-operative system of work and Exchanges of Products, by which all peoples exist, and have their opportunity for social uplift.

We may hate the evil people do; but not the persons who in ignorance do it. Our duty to correct them—, if we have superior knowledge,—is plain. They will suffer instruction if they love and respect us, and value our work and example.

Thus, the greatest scientist in the world's work and Government—whose commandments have never been disputed—laid down the solid foundation for it, when He said—"Love God"—the Perfect one above all. And—"the Neighbour as thyself"—meaning all humanity.

This clearly defines 'the spiritual object' at which the Scientists in materialism must aim in their organisations and systems; and the scientitic way to it lies in the League of Nations, and the Scientists met together at its centre, to discuss Procedure for the world's work and business.

Already we have the League of Labour representatives being assembled in the United States, to consider world labour conditions. The Bishop of Kensington presided on Nov. 6th at a meeting to form a League of Religions, at which a Christian, a Buddhist a Hindoo, and a Mahommedan were speakers. We may expect a League of Traders to follow; and the Militarists to complete the councils of the 'Four Great Castes:, which will be represented by delegates of scientists from all countries in the Supreme Council of the League of Nations.

Neither of these 'Great Four' are going singly to usurp irresponsible world rule. Nor are they going to act singly anywhere, or from a world centre to meddle with the Domestic concerns of Local Governments,—as the Military Caste of Berlin aimed at doing to monopolise power over production and trade of the whole world.

Each responsible Local Government will develop the Land in its charge, its labour and capital, its own way; the League of Nations concerning itself mainly with International adjustments, and dealing solely with Local Governments in the business.

Here we have an intelligible 'System' that admits of Science taking a responsible lead in the worlds' Work and Government, resulting in the Truth about great Principles being widely promulgated, and 'co-operation' made effective for the Univerral Good.

TOPICS FROM PERIODICALS.

MAN AND HIS DIET.

INFLUENCE OF EXTERNAL TEMPERATURE.

The influence of external temerature on the food requirements of the body is touched upon, but the statistics, which show that there is an increase of 10 per cent. in the total bread and meat eaten in the winter months as compared with the summer months, being based upon figures during the war are given rather as showing the kind of knowledge which may be available in the near future than as conclusive proof of the needs of man.

It is pointed out that the influence of external temperature is minimized, in that man reacts by warming his workrooms and dwelling houses, and by putting on more clothes so as to binder the escape of heat; but as a general rule classes of individuals exposed to cold and wet would need an increased allowance of food, apart from the nature of their employment, and in allotting an average ration to any class of worker the question of exposure to the open air and to cold should be taken into account.

NEEDS OF WOMEN AND CHILDREN.

The basal requirements of a man depending on the extent of his body surface, a big man requires more food than a small man doing the same work, and an elastic reserve should be provided where often receive a fixed diet unless the ration is pladce

to high that it suffices for the largest-sized man and is more than sufficient for the average man requires 3,000 calories a day and the average woman, whose work is estimated at about two-thirds that of the average man, requires about 2,500 calories.

The food requirements of children based on basal metabolism, rate of growth, and bodily movements, still require, it is stated, careful investigation before reliably figures can be given. The statistics available show, however, that the amount of energy expended per unit of body surface is much higher in the case of children than in adults. The basal metabolism of a child aged 6·5 years is given as 57·5 calories, aged 12·6 years as 48·1 calories, aged 13·7 years 47·3 calories, aged 16·5 years 43·9 calories, and aged 19·25 years 40·7 calories, that for an adult male being 39·7 calories. The Committee say:—

It will be necessary, before expressing a definite opinion on the actual requirements of growing children and adolescents, to obtain more data from schools where the pupils' consumption is kept separate from that of the staff, and where an accurate record is kept of the pupils, weights, so as to ensure that under the diets in question growth was normal. It is a significant fact that in many of the schools it was lately found necessary or desirable, in consequence of the food restrictions, to abolish morning school before breakfast, or to diminish the amount of time spent on games. There seems little doubt, therefore, that the growing lad between 15 and 13, if giving full scope to his ordinary muscular activity requires an amount of food even greater than that assigned to the adult manual labourer, and that the girl up to the same age requires not less than the working woman. Any difference between the requirements of the boy and the girl up to the age of 18 is determined rather by the difference in their muscular activity than by the metabolic habit of their tissues. If the daily life of the girl is compulsorily made as active as that of the normal boy, her requirements for food will be as great as those of the boy, apart from the difference in size and weight. The inferiority of the woman in the last two factors will only make itself felt from the age of 15 onwards.

BRAIN-WORKERS' ENERGY OUTPUT.

With regard to the large class of the population earning their living in sedentary occupations, in which the movements of writing are the only muscular exertion involved, whether this consists merely in copying figures or addressing envelopes, or involves abstruse calculations or difficult composition, the most careful experiments have failed to show any increase in the energy output of the body as a direct result of brain work. A brain worker, therefore, requires no more food, as estimated in calories, than would correspond to his basal metabolism, with the 30 per cent extra allowance for waking hours and any extra due to muscular exercise voluntarily undertaken for health or recreation. *Wealth of India.*

WAR AND AMERICAN CHEMICAL INDUSTRIES.

Mr. Charles Baskerville, PH. D., F. C. S., Professor of Chemistry and Director of the laboratory College of the city of New York, writes an interesting article on the above subject in the June number of the *American Review of Reviews.* He describes the position of the American chemical industry before the war and the expansion that took place in the industry in 1917-18; and incidentally mentions how near entire world domination the Germans had pushed their chemical industry, before they started the war.

The German chemical industry was highly organized into gigantic government-aided combinations, which eventually became one combination whose purpose was the consummation of the joint aims of its parts, namely, to monopolize the chemical, and dependent, industries of the world. All the industries, except one located in Berlin, were concentrated in a narrow strip of territory along the Rhine or its tributaries. The profits were pooled; each had the benefit of the other's researches and experience; the same products were manufactured in two or more factories to stimulate competition production, and were marketed under their respective names by agreement, to delude outsiders; and, in order to circumvent tariff obstacles in other countries; materials were produced be cleverly organised companies in foreign lands by common action at common expense. By stock manipulation and other means the joint cartel is said to have reached a capitalization of $400,000,000.

"The scheme was deep in conception. The works, if not actually producing explosives and other ammunitions, could readily be converted into factories for such purposes. All fitted into the German military programme, hence had full government protection and support. Many researches, seemingly harmless in themselves and apparently intended for the welfare of the world were supported by these chemical industries; the reports thereon were widely published. After the war should have been won by Germany, the mechanism was so devised that the enormous engines of commercial warfare were ready to sweep all competition aside and give Germany control of the world's trade. Information is at hand showing that these factories are quite intact and ready for business, when it is again allowed."

Before the war, the American chemical industry consisted in petroleum refining production of metallic aluminium, electrolysis of copper, manufacture of sulphuric acid, and artificial manures. Americans produced window, plate, and bottle glass on a big scale, but relied upon Europe, primarily Germany, for optical glass and chemical glassware

BILIOUS HEADACHE.

All that is needed is to correct the biliousness and the headache disappears. Take Chamberlain's Tablets and you will soon be as well as ever. For sale by all chemists and storekeepers.

During the war, the industry expanded to a great extent. Chemicals essential to winning the war were made on a grand scale. The capacity of plants producing familiar materials was increased. Nitric acid production, synthetic from the air by various processes, was pushed up to nearly a million tons a year. The production of sulphuric acid reached 7,000,000 tons in 1918. Both are essential in the manufacture of explosives and dyes. Plants for producing new materials went into operation in quick time. Natural waterfalls were hitched up, great streams were harnessed, by-product coke ovens were caused to produce more and more of the raw materials. wasted sawdust became industrial alcohol, and other things which play a big part in the grim business of making war were created almost over-night. Optical glass of the finest quality and chemical glassware, equal to or superior to any other, are made here. Dyestuffs and medicinal synthetics production within a year jumped in value from $ 350,000 to $ 17,000,000. Within eight months in 1918 approximately $ 400.000,000 went into the American chemical industries.

Prof. Baskerville computes that over 4000 American chemists were in war service, and now after the war, the Professor writes hopefully that they will not fail in performing their part in solving the problems facing the world.

THE OCCULT LORE OF THE BRIDGE.

THERE is an old Irish custom, still, we believe, observed by the pious peasantry, of doffiing one's hat as one goes over a bridge! The reason usually given for this act of reverence is that it accompanies a prayer for the soul of the bridge-founder—a person who, as a public benefactor, deserves the grateful rememberance of his fellow-men, and the favour of Heaven.

But, in the light of the primitive history of bridge-making the attitude of primitive man towards it, and the weird lore that gathered round its first beginnings, and survived through its later developments, we may well give the custom another interpretation—more ancient, more uncanny, and more savage; yet not, in the truest sense of the world any less *religious!*

For all students of the Occult, the narrow suspended road that spans a roaring torrent or a gaint-gorge does not represent merely an achievement of human strength and skill. It is also a significant symbol; a reminder of so many mysterious things as to give forth, itself, a sense of mystery,

The strong light of common day beats upon the modern bridge! We no longer regard supernatural powers as concerned in its making; as pleased or offended by its existence. But the tale of the first bridges and the first bridge-makers remains, always, if told faithfully, a *supernatural* tale.

Very old, very widely spread, very deeply-rooted, is the idea that a natural boundary has been set by supernatural hands. "When God made these mountains, He did not mean them to be crossed!" runs the old South of Europe proverb. And exactly the same thing applied to great rivers and great chasms.

In the days when a man accepted Nature's ways as he found them, it is easy to understrnd how a fallen tree-trunk or a strip of overhanging rock that enabled him to cross a seemingly impassible flood or ravine would suggest to him the finger of God. But the very Providence recognized in the natural bridge, the very joy with which it was regarded, made the man-made one seem a daring impiety, an enterprise so contrary to the will of Heaven as to tempt Heaven to wrath. The natural dangers of the task of building had their counterparts on the spiritual plane. The eerie stories that have attached themselves to certain ancient bridges, the sinister legends of lives that paid the forfeit of the presumptuous venture, of persistent catastrophes that agin and again broke down the almost completed work, and baffled all ingenuity to prevent them, bear abundant witness to this. The curse of Joshua upon the man who should rebuild Jericho—"With the loss of his first born shall he lay the foundation thereof and with the loss of his youngest son shall he set up the gates of it!"—might well, with a varying word or two, be applied to the fate of the early bridge-makers. They were engaged in an unlawful and, as it were, sacrilegious work. A more than natural fatility was bound to attend it. Nor was it simply, that the man-made bridge was felt to be an interference with some wise Creative Power which had set, for good reasons, certain bounds and barriers......It was that the dark river and the deep abyss were, each, the home of a spirit or demon, who, like all things at once *evil* and *divine*, demanded a certain tribute or "hush-money; a tragedy which, while attesting his power, might persuade him to keep that power within bounds.

River of Dart! River of Dart!
Every year thou claimest a heart!

says the sinister old folk-rhyme. In other words, one life had to be lost, at stated intervals, to the cruel *genius loci*; one yearly death by drowning was necessary to appease his thirst for blood. It was expedient, that that one sacrifice should not fail

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him. It was expedient in other words, that one man should "die for the people." The bridge, by preventing this salutary loss of the one, might bring unremunerative ruin on the many. The thwarted spirit might stretch out reckless hands and take at wrathful random; possessing himself of his due many times over; repaying himself a thousand-fold, by landslip or flood, or other unforeseeable disaster!

Pathetically horrible are the earlier devices resorted to by the unhappy folk who, believing a bridge to be impious, believed, too, that they had no choice but to build! Their idea was to *anticipate* the dread demand, to make a formal preliminary sacrifice that might compensate the dispossessed Power. *In the Occult Review.*

INDIA'S FINANICIAL BOSITION.

The general financial position of India is extremely strong. At the end of September, 1918, the national debt amounted £370 millions, or about £1-10s. per head of the population, as compared with a total public revenue of about £110 millions. This favourable position is largely due to the care with which, in pre-war years, outlay was restricted to available means. When the war began, almost the whole of India's debt represented productive outlay on railways and irrigation, normally yielding a return which exceeded considerably not only interest on the amount borrowed, but also interest on the small debt classified as unproductive. Even after India's £100 millions contribution to the cost of the war, which added over 30 percent. to the national debt, the revenue from productive expenditure exceeded the total interest charges by 33 percent. Had it not been for the gift, the ordinary debt would have been completely wiped out in 1917; and in March 1918, the amount of the ordinary debt outstanding was actually £11 millions less than the contribution itself. Nor are these the only facts which show the strength of India's financial position. The interest on her public debt is not only secured by the revenue from productive works, but is a charge on public revenues as a whole. Examination shows that while the average revenue of the last six years has been 91 million the average expenditure has been only £87 millions.

In order to appreciate the general economic situation of India during the period under review it is necessary to form some idea of the industrial position of the country. An elaborate survey of this position has recently resulted from the labours of the Indian Industrial Commission, to which reference is invited upon many points. Briefly it may be said that this report shows how little the march of modern industry has affected the great bulk of the Indian population, which remains engrossed in agriculture, winning bare subsistence from the soil by antiquated methods of cultivation. Such changes as have been wrought in rural areas are the effects of economic rather than of industrial evolution. Money has been invested in commerce rather than in industries, and only those industries have been taken up which obviously offer safe and easy profits. Previous to the war, too much reliance was placed on imports from overseas, their habitual use being fostered by the Government practice of purchasing stores in England. While India produces nearly all the raw materials necessary for the requirements of a modern community, she is unable to manufacture many of the articles and materials essential alike in peace and war. For instance, her great textile industries are dependent upon supplies of imported machinery, and would have to shut down if the command of the seas were lost. India, in short, is a country rich in raw materials and in industrial possibilities, but poor in manufacturing accomplishments.

With this foreword, it will now be desirable to indicate briefly the salient features of India's economic history during the period under review. As has already been remarked in another place, more than seventy per cent. of her population is dependent upon agriculture. Hence the prime requisite in determining the prosperity of the country is a favourable monsoon. In 1917, the year with which this review commences, the monsoon was remarkably vigorous and gave abundant rainfall throughout north-west India. In some places indeed, the heavy and continuons rains adversely affected the growth of some of the autumn crops, such as cotton and indigo. Where good seed-bed was provided for these crops which are harvested in the spring, the turn-out of rice, sugarcane and jute was better than that of the year 1916-17, and was also above the average of the pre-war quinquenium. The outturn of other crops was slightly less than that of the previous year. The diagrams on the opposite page will show the position in the case of each of the principal crops.

But in addition to the monsoon conditions, there have been other factors intimately affecting the economic life of India. The principal among these, of course, has been the war. Broadly speaking, the war has operated in two principal directions. In the first place, the shortage of freight has led to restricted imports of many of those commodities for which India was wholly or in part dependent upon the outside world. In the second place, there has been an enormous demand from Allies and from neutrals for India's own products. The Joint effect of these two factors, which dominate the whole economic life of India during the period under review, may be summarised as follows. Money has poured into the country in payment for articles exported, but the supply of things upon which money would normally have been expended has run short owing to the failure of imports. Prices of food, while above

pre-war level, were, thanks to a succession of good harvests, far lower than in other countries. On the other hand, the prices of salt, of cotton cloth, and of kerosine, of which the imports were very greatly restricted owing to shortage of freight, rose very high. These high prices were aggravated by speculation, which was assisted by the fact that the natural flow of trade was hampered because railway communications were largely engrossed by military requirements. Another effect of the shipping shortage was the anxiety lest certain crops like tea and rice' deprived to a large extent of their natural outlet by the restriction of freight to "vital" food-crops, should remain on the hands of the producers.

SELECTION.

THE STANDARD OF LIVING IN INDIA.

The following interesting extract is taken from the Mysore Economic Journal :—

There is hardly a subject about which there is greater misconception in the popular mind than the standard of living in India and its influence on production. The accepted theory in regard to the interaction of these two factors becomes inverted, when it is applied to India. Opinion is inclined to the view that the vast resources in India remain for the most part undeveloped largely because the average level of consumption is so low and recently William Archer has gone so far as to declare that for India to be in a line with the Progressive countries of the West she has 'to learn to want more wants.'

This view may pass for acceptance unchallenged. It is easy to assume that the environment in India has affected adversely the health and strength, the character and energy, of her people. Nature has been too prodigal in her gifts and life lived mostly in the open and without the discipline of a winter, has been too easy to develop the more virile virtues, which exist only where the task set to man is heavy and exacting. The ideals and institutions of the people are pointed out as reflecting many of these depressing influences. There are tenets in Indian philosophy, which may be brought forward in support of the theory that in their struggle with the environment, Indians have lost far more than they have gained and that they have gradually been forced to reduce their wants to the level of their limited energies.

The argument is plausible but cannot stand close examination. Those who accept this line of reasoning forget that Indian Industries and Commerce were flourishing for several centuries and that stagnation set in only so late as the eighteenth century. There is no reason to believe that the people who for so long as fifteen centuries resisted the enervating influences of nature, suddenly succumbed to her viles, spoiled by her gifts, and lulled to her langours. As for the depressing influence of Indian philosophy, even if we accept it, as a correct description of what is in many respects one of the most remarkable achievements of human thought, is should suffice to point out that for all the spiritual elevation of the Sermon on the Mount Christian Europe has remained distinctly material in aid and endeavour.

It is equally absurd to argue that in India human wants are few and easily gratified without much exertion. The fifty millions, who are said to be on the verge of starvation even in normal years, live on their one meal a day, not certainly from choice. In their case the want has all the intensity of aprivation but nevertheless fails to rouse them to the exertion necessary to add to their scanty subsistence. India has certainly wants enough without learning 'to want more wants.'

We are led to these absurdities because the symptom is mistaken for the disease. The standard of living in all countries, does little more than reflect the productive effort of the people. It is causal in so far as it may in its turn influence production and in India it can be shown that it has less influence in this respect than in other countries. The primary factor everywhere is production. When men produce on a large scale the increasing wealth soon manifests itself in a rising standard of living. When production is low the standard deteriorates. It does not, however, follow that when the standard of life rises production necessarily keeps pace with it. The British workman has had a very fair share of prosperity during the last few years and his period of work has been reduced to forty-eight hours a week. There has been nevertheless a considerable falling off in the output of British manufactures which if it continues may tell heavily against England. Production depends then not so much on the standard of living. It depends rather on the proper adjustment of effort and opportunity. Where one is weakened by physical and moral prostration, the other restricted or denied and both dislocated from their natural and healthy relation, the argument of tropical sluggishness ceases to be convincing.

The environment has its influence on the Indians. Their needs are less urgent. The shelter from wind and weather is simpler in character. But the reaction of this comparative simplicity of Indian life, on productive effort, has been to a large extent prevented by the customs and institutions of the people. If we grant, as we must, the force of inherited aptitudes and the influence of surroundings, on the individual under the caste system, it must be admitted too that, to the extent

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of these influences, the productivity of the various castes was rendered independent of their standards of life. We have evidence of that independance in the survival of the handloom and the devotion of the weaver to it, in spite of the fierce competition and the abject deterioration in his condition. So too with the joint family. There are those who see in it nothing but ruin and disaster for India. A great deal of the condemnation appears perhaps deserved when it is seen amidst the disintegrating influences at work to-day. But rightly viewed, in the social order appropriate to it, the obligation of support and helpfulness on a large circle of relations which it imposed on the individual under spiritual sanctions, sharpened the appetite for work which is said to get weak under the stress of the tropical heat. If it is found to-day to make far too many dependants on the successful member of the family, it is because the opportunities of suitable employment are few or do not exist. In any case there are not people wanting even now who but for the restraint of a large circle of relatives and dependants, would exchange their productive activities for the inanities of the sack cloth and begging bowl.

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